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MEXICO

AND

GUATEMALA.

QUESTIONS AND ANSWERS

FOR

MISSION CIRCLES AND BANDS.

PRICE, FIVE CENTS.

1894.

PHILADELPHIA:

WOMAN'S FOREIGN MISSIONARY SOCIETY
OF THE PRESBYTERIAN CHURCH.

No. 1334 Chestnut Street.

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MEXICO.

1. Where is Mexico?

The Republic of Mexiço is directly south of the United States and is often called Our Next Door Neighbor.

2. How large is the country?

About 760,000 square miles, or less than the area of the United States east of the Mississippi River.

3. What is the population?

There are about 11,600,000 people in Mexico. About half of these are descended from the ancient Aztecs. The others are Spanish or of mixed blood.

4. What is the capital of Mexico?

The city of Mexico, founded by the ancient Aztecs in 1335, and called after their war God Mexitle. It has a population of 330,000.

5. How was its situation chosen?

Old legends say that the Aztecs watched the flight of an eagle and built their city where he

alighted. This is kept in mind by the Mexican coat of arms, an eagle perched on a cactus holding a serpent in his talons.

6. Describe its situation.

The city stands in the valley of Mexico, 7470 feet above the level of the sea. Over this valley, forty-five miles long by thirty broad, are scattered rich meadows, gardens and picturesque villas, chapels and hamlets. It contains six large lakes, and is encircled by high mountains, some of them covered with forests, others with snow. Above these rise the majestic Popocatepetl, 17,368 feet above the sea, and Iztaccihuatl, "the white woman," with her spotless robe of snow.

Although twenty to forty miles distant from the city, these mountains, seen through the rare atmosphere, appear close at hand and of an indescribable softness of tint, while the snow upon the volcanoes shines with brilliant whiteness against the dark blue of the sky.

7. How do travelers generally go to Mexico?

They go by the Mexican Central Railroad from El Paso, on the boundary, to the City of Mexico. The time from New York to Mexico City is now only six days.

8. What is the climate of Mexico?

The climate and productions of Mexico depend much upon elevation. Though Mexico extends

into the Torrid Zone, at least three-fifths of the country have a temperate climate. A narrow strip of land bordering on the Gulf of Mexico, and a corresponding one along the Pacific, are called the "*tierra caliente*" or hot region, having a tropical temperature.

Next to this is the "*tierra templada,*" or temperate region, reaching an elevation of 4000 feet. Here the air is pure and bracing, and the temperature resembles that of Southern Europe.

Above this rises the "*tierra fria,*" or cold region, attaining an elevation of 8856 feet, and a temperature of 45° to 67° F.

9. How are the seasons divided?

There are only two seasons, the "rainy season," beginning about May, and lasting three or four months, and the "dry season," comprising the remainder of the year.

10. What of the natural wealth of Mexico?

Humboldt said, "This vast empire, under careful cultivation, would alone produce all that commerce collects together from the rest of the globe." It is very rich in mineral, as in precious stones and exquisite marbles, and the soil is known as the most fertile in the world.

11. Name some of the vegetable products of Mexico?

Sugar-cane, coffee, cocoa, tobacco, rice, cotton, vanilla, an endless variety of fruits, and splendid

forests of many woods abound in the "*tierra caliente*." In the colder regions we find wheat of the finest quality, and other grains, *frijol* or bean (which is as much a national dish with the Mexicans as the potato is with the Irish), the prickly-pear, and the remarkable "*maguey*" or Century plant.

12. Describe the maguey and its uses.

It is a sheaf of immense sword-shaped leaves, often more than twelve feet in length. From it are made rope, paper, thatch, fuel and even wearing and sewing materials; also, the great beverage of the country called *pulque*.

13. How is the pulque produced?

When the maguey plant is eight or ten years old, and about to bloom for the first time, the central stem is cut out, leaving a cavity which fills up rapidly with the sap which otherwise would have nourished the flower. Daily for three or four months, the juice is removed, and after producing about one hundred and twenty gallons, the plant dies.

In a few days after being drawn the juice ferments and becomes *pulque*, which has about the strength of cider.

14. What other use is made of pulque?

From it is distilled *mezcal*, which is a strongly alcoholic liquor, nearly as stimulating as whisky. Outside of the valley of Mexico, where

pulque is preferred, *mezcal* is the drink which causes the greatest amount of intoxication.

15. Name some of the fruits.

Besides oranges, bananas and pineapples, there are many choice fruits, such as the mango, chirimolla, aguacate, guava, tuna, the fruit of the cactus (of which there are many delicious varieties), and many others. The peach, vine and olive are also cultivated.

16. Mention some of the animals of Mexico.

The bear, wolf, coyote, bison, squirrel and many other animals, with the reptiles, birds and wild fowl common in our own country. Besides these there are monkeys, pumas, jaguars, alligators, boas, and many brilliantly colored parrots, trogons and humming birds. The plumage of these birds supplies material for the feather work, a Mexican industry from earliest times.

17. What are the domestic animals of Mexico?

Cattle, horses, asses and mules are raised in great numbers. The two last mentioned have heretofore been the chief dependence for transportation.

The horses, originally of Arab blood, are small but well shaped and noted for speed, endurance and easy pace.

18. Describe the appearance of the Mexicans?

They are of average height, well formed and

very strong; with black eyes and hair, fine white teeth and skin of an olive tint. Deformity of any kind is rarely found among them, and many of the young women are very pretty.

The women of the higher classes are very winning and have much native grace, dignity and sweetness of manner.

19. Describe the Mexicans as a people.

The natives, though called Indians, are very different from the American Indians. The Mexicans were highly civilized before America was discovered. Many fine buildings, ancient sculpture and paintings show that they were a hard-working and prosperous people. After long years of oppression and cruelty they are miserably poor, but they are a gentle, industrious race. Patriots, leaders and reformers have risen from among them, showing that there is still much that is worthy and noble in the race.

20. Do we know much about the ancient Mexicans?

Yes, the priests were skilled in picture writing and interesting records of their customs, science and history have come down to us.

21. Give an example of these records by telling about their schools.

These were large buildings attached to the temples. Here very little boys and girls were

taught by the priests to sweep the temple and keep the sacred fires burning. As they grew older those fit for a soldier's life were trained to use arms. Children of mechanics were taught the trades of their fathers. The sons of nobles were trained in picture writing, law, and all the learning of the priests.

22. By whom were the Mexicans conquered?

By the Spaniards under Cortez in 1519.

23. What can you tell of the Spanish rule in Mexico?

For three hundred years from the time of the Conquest, Mexico was ruled by sixty-three Spanish vice-roys, and the government was one of injustice, oppression and crime. All trade with foreigners was forbidden on pain of death, all imports restricted to Spanish vessels, and the colonies were forbidden to produce any article supplied by the mother country. Taxes, duties and tithes were levied with fearful severity and every individual forced under penalty to buy annually a number of Papal indulgences. The Roman Catholic Religion and the Inquisition with all its terrors were established, and the exercise of any other religion absolutely prohibited by law.

24. When and by whom was raised the first cry of independence?

In 1810, by Hidalgo, a country curate of pure Indian blood. He became the first martyr of his country's liberty. The independence of Mexico was not accomplished until 1821, and soon afterwards a Republican form of government upon the model of that of the United States was adopted.

25. What was the condition of the country for the next thirty years?

One of constant and bloody conflict between the Church party and the Liberal party. The priesthood of Mexico, always exempt from the jurisdiction of the courts of law, levied heavy contributions upon the people, under the title of parochial dues for baptism, marriage, interment, dispensations, etc., etc., by which means they acquired enormous wealth. From their possessions, which amounted to three-fourths of the property of the country, they received a yearly income of at least $20,000,000.

26. What did the Church party fight for?

They fought for the restoration of the monarchy, the maintenance of their peculiar prerogatives, the possession of church property, the re-establishment of former exactions and the continuance of the Roman Catholic as the sole religion of Mexico. In this struggle they were aided by the army.

27. What did the Liberal party determine to do?

To sacrifice all for the cause of liberty. They fought with a heroism worthy of admiration.

28. Who appeared in the darkest hour of the history of the nation?

Benito Juarez, "The Washington of his country." He was of humble native parentage. After unremitting application to his studies and taking a course of law, he became, in 1856, the leader of the "War of the Reform." From this time, the struggle was sustained between the Church on the one side, with its wealth and military power, countenanced by foreign nations, and on the other the people, without money, without army, but inspired by patriotism and the consciousness of a just cause.

29. What important changes took place?

Under the influence of Juarez and his compatriots all the orders of mendicant friars and nuns were suppressed; all church property, with the exception of cathedrals and parish churches, confiscated to the State, and the famous Article XV passed, "which established the absolute freedom of all religious creeds." In 1858 Juarez was recognized as President.

30. What further trial awaited the struggling Republic?

The clergy, impoverished and disheartened by the Liberals' successes, looked for help across

the sea. In 1861 began what is known as the "French Intervention." The French, relying for support on other nationalities, established an Empire, but it was unsettled and short-lived. On the 19th of June, 1867, the Emperor Maximilian was executed, the French having retired under an ultimatum from the government of the United States, and Juarez again unfurled the flag of the Republic in the National Capital.

31. What is now the political organization of Mexico?

The Republic of Mexico consists of twenty-seven States, two territories, and a Federal District. The laws are made by a Congress composed of a Senate and House of Representatives. The President's term lasts four years, but he may be reëlected.

32. What is the condition of the government at present (1894)?

President Diaz, whose term began December 1, 1884, has encouraged the building of railroads and telegraphs. Persons of all colors are admitted to equal civil and political rights, and the government is upon the whole enlightened and liberal. The power of Romanism seems to be surely weakening.

33. What is the religious condition of Mexico?

Travelers of all nationalities and creeds speak of it as "deplorable beyond description." The

Roman Catholic Church of the United States, modified by the pressure of Protestant opinion and customs, can give us no idea of the religion as it exists in Mexico. The religion of the majority of the people is as distinctly idolatrous as that of Pagan countries.

34. Describe their churches.

Many of them are fine old Spanish buildings possessing great riches, although since 1860 much of their wealth has been appropriated by the State. The magnificent cathedral in the City of Mexico was begun in 1573, by order of Philip II, of Spain, and occupies the site of the Teocalli, the temple of the Aztec war-god. At the base of one of the towers stands the stone calendar of the ancient Aztecs. The high altar is made of silver and covered with crosses and ornaments of pure gold ; it is enclosed by an extensive balustrade with sixty-two statues used as candelabra. Both the railing and the figures are made of a compound of gold, silver and copper, more valuable than pure silver. The gorgeous vestments worked for the cathedral by order of Queen Isabella may be seen to-day ; they are of cloth of gold adorned with numerous choice gems. In this city alone there are forty-six other churches. But the effect which might be produced by architectural beauty and wealth, is lost by the introduction of ridiculously incon-

gruous articles, gaudy ornamentations and cheap hangings of every description.

35. Describe their images.

They are very numerous and frequently attired in a grotesque and inappropriate manner. The Saviour and the Saints are represented in every style of raiment, from that worn by the wild Indians to suits finished in the most extravagant and fashionable patterns—from mere rags to velvet mantles embroidered with gold and jewels. Offerings of thanksgiving consist of fine clothes and costly pieces of jewelry.

36. How are these images regarded by the people?

With superstitious reverence. To doubt their miraculous power is regarded as little less than blasphemy.

37. Give the story of one of these images?

The Virgin Mary, whose images are by far the most numerous, is called by various names according to the places where she is said to have appeared. The most famous is the "Virgin of Gaudalupe," proclaimed the patron saint of Mexico by Pope Clement VII. The Virgin appeared on two occasions to the pious Indian Juan Diego on the barren mountain of Tepeyac. She told him that she was to become the patron saint of the Mexican Indians, and ordered him to tell

the Bishop that she wished to be worshiped at the foot of that mountain. The Bishop required Juan to give a token of his mission, so the Virgin appeared to him the third time and told him to ascend the mountain, cut roses, and bring them to her. Although the mountain was perfectly barren, he found the roses, and brought them to her. She threw them into his "*tilma*" or mantle and said, "Return once more to the Bishop and tell him that these flowers are the credentials of your mission." "When he found himself in the presence of the prelate, he unfolded his *tilma* to present the roses, when lo! there appeared on the garment that picture of the Virgin, which now, after centuries, still exists without having suffered the slightest injury." The church was built, and is the most famous in Mexico. The sacred picture, in a frame of pure gold, is on the high altar, receiving the adoration of multitudes. The massive railing of solid silver around the altar is one of the few treasures spared by the Liberals. More than one-half of the women of the country are called "Gaudalupe," and the image is found in every house. On the anniversary of this miracle, a great festival is held and attended by all, including the archbishop and high officials, and orations are made by distinguished men in commemoration of the event.

38. What use does the church often make of images?

This is best illustrated by another celebrated image, "The Virgin of Remedios." On the morning after the "*noche triste*" (the "sad night" when the Spanish were expelled from the Capital), one of them found a small doll in a maguey plant, and proclaimed it to be a miraculous image of the Virgin, and a token of success. Afterwards a church of great wealth was built on the spot, and the little lady, dressed in satins embroidered with pearls, emeralds and diamonds, was called the "Virgin of Remedios," or "remedies," because she appeared at so critical an hour. To this day she is the patroness of all in misfortune. She is hired out by the day in times of distress, often for enormous sums. Images of less power can be had for less money, and a sick bed is not infrequently surrounded by a number of them. At the beginning of the disease, if the people are poor, a cheap image is hired, perhaps for twenty-five cents, but as the gravity of the case increases more powerful saints must be brought at any cost. During the war of independence the Spanish fought under the banner of the Virgin of Remedios and the Mexicans under that of the Virgin of Gaudalupe.

39. What of their religious ceremonies?

Their ceremonies, like other parts of their religion, are made up of fantastic shows mingled with relics of barbarism. During many of their religious festivals, masquerades, Indian dances and fireworks are permitted.

40. What of their clergy?

For more than three centuries they had the wealth and power, without opposition or interference. The degraded, wretched condition of the natives, the errors and superstitions which fill the land, show what they have done for Mexico. One of their faith says, "everywhere among the priests are found men who make an infamous traffic of religion."

41. Describe how the poor natives live?

In many parts of the country they live in hovels on the bare ground, with only a hole for a door. Their clothing is coarse and scanty, their food consists of the "*tortilla*" with *frijoles* (beans) and *chile* (pepper). The "*tortilla*" is the only bread of the great mass of the people; it also serves as platter, and takes the place of spoons or forks among the poor. It is made of Indian corn softened by soaking in water and ground on the "*metate*" (a stone), with a long roller. The dough is patted into large thin cakes, which, when cooked, are sufficiently tough to serve for the above-mentioned purposes.

42. Describe the manners of the Mexicans?

They are noted for great politeness, even among the lowest classes, and also for hospitality. Their manners are warm, cordial and affectionate. On meeting they always embrace, and in the street the ladies salute gentlemen by lifting the right hand, inclining the head towards it and gracefully fluttering their fingers.

43. Mention some of their customs?

Smoking is universal, though among the women the habit is diminishing. The ladies use little cigarettes, placed in delicate holders of silver or gold. Music and dancing come naturally to them. No freedom of social intercourse is allowed to the young, and courtship is carried on under difficulties.

44. What other peculiar customs can you mention?

The mournful tolling of the cathedral bell announcing that the last sacrament is about to be administered to the dying. This is often done with great pomp. After death the body is laid in an open bier and, surrounded with flowers and lighted wax candles, is placed in the entrance of the house to be seen from the street.

45. What is the dress worn by the lower classes?

The men wear a white cotton shirt and trousers, the *sarape*, a gay woven blanket with a slit in the centre for the insertion of the head, and a broad straw *sombrero* (hat). A few wear sandals, but the majority have no shoes or stockings of any description. The women dress in a plain skirt with a colored band, a short waist, leaving the neck and arms bare, and the *reboso*, a cotton scarf, usually blue and white, about a yard wide and three yards long with a wide fringe at the ends. The "*reboso*" covers the head and is crossed at the lower part of the face; it also serves for carrying "baby," who is strapped by it to the mother's back.

46. What is the national costume of the upper classes?

At home the European dress is used, but for riding the men wear a short dark jacket embroidered with yellow, over an embroidered shirt, leather trousers adorned on the outer seam with rows of silver coins, a bright sash with a revolver, and a large felt *sombrero* embroidered with silver thread and adorned with cord and tassels of gold or silver. In the street the ladies wear the graceful mantilla. The love for jewelry pervades all classes.

47. Describe the houses of the better class of Mexicans.

They are built of stone or brick, often plas-

tered and gaily frescoed ; usually they have only two floors, but as the ceilings are eighteen to twenty feet high, the effect is that of three-story houses. All the front windows have balconies, which during festivals are tastefully draped, and at night hung with colored lamps. A large open space in the centre of the house, called the *patio*, is planted with trees and flowering plants. Into this *patio* open the doors and windows of the various apartments. That flat paved roof (*azotea*) affords a pleasant retreat. The upper story is the one used by the family, the lower being occupied by the carriage-house, servants, etc. Sometimes the upper story of the house is made to project considerably and is supported on arches, thus forming the "*portales*," so that the sidewalks within the arches are protected from sun and rain. In these *portales* are found stands with every variety of merchandise sold by the Indians.

48. What are some of their amusements ?

The ordinary conclusion of the day is visiting the theatre or the opera. Bull-fights, cock-fights, and gambling are indulged in by all.

49. Is public sentiment at all aroused against such displays ?

Recently bull-fights have been prohibited by law within the limits of the Capital and in the State of Zacatecas. Unfortunately the authori-

ties have not been rigid in the enforcement of this law. This barbarous spectacle takes place on Sunday afternoon, when the immense arenas are crowded with thousands of men, women and children. Five bulls are slain during an entertainment; horses and men not infrequently sharing their fate. The unfortunate beast is brought from the darkness of his pen into the glaring sunlight amid the sound of instruments and shouts of the multitude. After three *picadores* on horseback with long lances, six *matadores* with red cloaks and small lances covered with gilt paper or surrounded with fireworks have exhausted their ingenuity in tormenting him, the chief *matador* steps into the arena and plunges his sword into the heart of the brave beast, to the delight of the spectators.

50. Is gambling much indulged in?

The poorer classes have an insatiable passion for it, and even with ladies it is not an unusual pastime. The appeals of the street venders of lottery tickets are frequent and persistent.

51. Is any attention given to education in Mexico?

Free schools are established in every parish, and in the Capital there are free institutions for learning various trades and professions, but at least two-thirds of the people can neither read nor write. More is being done at present to

promote popular education, and some of the States are anxious to devote the necessary means for this purpose, but they are in great need of trained teachers and suitable text-books in Spanish, the language spoken throughout the country.

52. What is the commercial outlook of Mexico?

It is most promising. Heretofore both commerce and manufactures have been impeded by the want of means for transportation, but the railroads already built, and many now in process of construction, will hasten progress in this direction. In 1890 there were 5600 miles in operation.

53. What are the prospects of Mexico?

Under the blessings of peace and good government, the country may become a strong nation. The majority of the people are unenlightened and degraded, but they are anxious for improvement. The history of Mexico shows that her wars and revolutions have been painful steps in her march towards liberty. Now her triumph has begun and new life is entering the land.

MISSIONS.

54. When and by whom were the beginnings of Missionary work made?

In 1850, Miss Melinda Rankin distributed

Bibles in Northern Mexico. In 1866 she opened a school in Monterey.

55. Who was the first Protestant minister to the Mexicans?

Rev. Henry C. Riley, of the Episcopal Church, who went to Mexico in 1869, at the request of some Christian Mexicans who wanted to know more about the truth.

56. When and where did the Presbyterian Church begin work in Mexico?

In 1872, in the City of Mexico.

57. What is the present attitude of the government towards Protestant missions?

The government seeks to fully protect the liberties of the people, and to prevent the persecutions of the priests, but converts often have to suffer great wrong, even in the courts of law, for the sake of their religion.

58. What Protestant Churches are now established in the City of Mexico?

The Presbyterian, Methodist, Episcopal and Baptist.

59. How many societies are now engaged in mission work in Mexico?

Eleven societies with 469 congregations.

60. How has Presbyterian work prospered in Mexico?

The Presbyterian mission has every reason for encouragement. The Board of Foreign Missions reports that in 1894 there were ninety-three churches ; number of communicants, 4462 ; 1221 pupils are gathered in our schools. The boarding school for girls in the City of Mexico had at the end of the year 35 boarding scholars, of whom 25 were church members. The Theological Seminary and the Press are doing good work.

61. How many stations has the Presbyterian Board now in Mexico ?

There are seven principal stations. That of the City of Mexico, begun in 1872. Zacatecas, in 1873 ; San Luis Potosi, in 1873 ; Saltillo, in 1884 ; Tlaltenango, Tlalpam, and Zitacuaro, 1893. At Villa de Cos in the State of Zacatecas there was missionary work carried on long before its connection with the Board of Foreign Missions of any church.

62. What were the beginnings of the work in Zacatecas ?

Before any mission was begun, the labors of Dr. and Mrs. Prevost were greatly blessed.

63. What is the most important station ?

The City of Mexico, where five societies are at work. The Presbyterian Church has seven congregations, all under the charge of native preachers.

64. What are some of the encouraging features of the work in Mexico?

Christian Endeavor Societies are organized in our boarding schools. Many graduates from the schools are now teaching school during the week and working faithfully in church and Sunday-school on Sunday. Mr. Morales, a native pastor, is visiting hospitals, jails, and prisons with the Bible, besides attending to his six congregations. In one jail there is a Sunday-school with forty members. And all over the country our missionaries find that the Bible is doing its silent work. Its distribution has doubled during the last two years.

65. What is the great need of the Mexicans?

Christian teachers and preachers who know nothing among them, save Jesus Christ and Him crucified, and schools where they can be educated.

66. What of the importance of mission work in Mexico?

Wherever a mission has been established there is abundant evidence that the people are seeking the way of life, and waiting only to be taught. They are indeed "as sheep having no shepherd." "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

GUATEMALA.

67. Where is Guatemala?

It is the most western of the States of Central America. Its area is about five times that of New Jersey.

68. Describe the country.

On the Pacific coast there is a strip of flat land thirty miles wide. Beyond this are lofty mountains, many of them active or extinct volcanoes. Rivers and streams are numerous, and the scenery is both grand and beautiful.

69. What is the climate?

The climate is as fine as the scenery. The first of January is like June in New York State. There is a rainy season from May to October.

70. What of the soil?

It is so fertile that in many localities three crops of corn are raised annually, and good crops of grass are gathered every few weeks.

71. What are the principal products?

The staple is coffee, though sugar, rice, cotton

and a wild kind of tobacco are raised, and some attention is given to the cultivation of the rubber plant.

72. What is the population of Guatemala?

About one million, including whites, negroes and Indians. The descendants of Spaniards and Indians are called Ladinos, and are an important class.

73. What can you say of the Indians?

Away from the cities and main lines of travel are still found remnants of the aboriginal inhabitants. They practice their mysterious rites, and offer sacrifices on the mountain tops, as their fathers did, before Columbus discovered America.

74. What is the condition of the people?

In the cities they enjoy most of the blessings of civilization. Streets are paved and lighted. Good order is maintained by a fine body of police. There are fine public buildings, built broad and low, that they may withstand earthquakes.

75. What is the prevailing religion?

The Roman Catholic. This was introduced by the Spanish conquerors, and is almost universal, but so little confidence is felt in it that the educated classes are drifting into all forms of infidelity, and the people in general have no true knowledge of what Christianity is.

76. Are there no Protestant Missions?

A mission was organized by the Presbyterian Church in 1882, and four missionaries are diligently seeking to give the Scriptures to the people. A chapel has been built, and regular services are held. At present (1894) there are thirty-six communicants and sixty children in Sunday-school.

77. What of Protestant schools?

A school for boys has been established, and has about forty-five pupils.

78. How does the Government treat our Missionaries?

The President has been very kind, and promised them protection in their work. At times the Missionaries make visiting tours through the country, carrying with them and distributing Bibles and Tracts. In one of these tours Mr. Haymaker walked 438 miles among the mountain villages that he might reach the people who need the Gospel most. The field is large and easily reached, but many more workers are needed, to sow the good seed of the kingdom of Jesus Christ.

MEXICO AND GUATEMALA.

The Spanish language is spoken in Mexico and Guatemala.

With the exception of a few local differences the pronunciation is essentially the same as in Spain. The vowel sounds are uniform.

a, as in far.
e, " ay in day.
i, " ee " thee.
o, " o " note.
u, " oo " room.
y, " ee " thee (same as i).
u is silent after q, unless marked ü.

The consonants, with the exception of c, g, j and q, have nearly the same sound as in English.

The difference between b and v is very slight, and is not always observed; c and z have the sound f, s; ch, as in church; g before e and i, has somewhat the sound of the German ch in buch; j is like g; ll has the sound of y in yes; ñ is equal to n followed by y.

Two rules are invariable as to accent, except when a written accent is indicated: Words ending in a vowel or diphthong have the accent on the penultimate. Words ending in a consonant have the accent on the last syllable.

Geographical Names.

Guatemala.	*Pronunciation.*
Antigua.	An-teè-gwa.
Ciudad Vieja.	Cee-oo-dād Vee-ay-hà.
Guatemala.	Gwa-tay-ma-la.
Quaquiniquilapa.	Kwa-kee-nee-kee-lā-pa
Quezaltenango.	Kay-sal-tay-nān-go.
San José.	San Ho-sày.
Mexico.	
Acapulco.	A-ca-pòol-co.
Cardenas.	Car-day-nàs.
Comalcalco.	Co-mal-càl-co.
Galera-de Coapilla.	Ga-lay-ra-day Co-a-pee-ya.
Guerrero.	Gay-ray-ro.
Frontera.	Fron-tày-ra.
Jacala.	Ha-cà-la.
Jalapa.	Ha-là-pa.
Mérida.	Mày-ree-da.
Ozumba.	O-soòm-ba.
Paraíso.	Pa-ray-eè-so.
San Juan Bautista.	San wan Ba-oo-tee-sta.
San Luis Potosí.	San Loo-eès Po-to-seè.
San Miguel del Mezquital.	San Mee-gàyl Mays-kee-tàl.
Saltillo.	Sal-tee-yo.
Tabasco.	Ta-bàs-co.
Tixtla.	Teèsh-tla.
Tlalpam.	Tlal-pàm.

Mexico.	*Pronunciation.*
Toluca.	To-loo-ca.
Tuxpan.	Toòs-pàn.
Vera Cruz.	Vày-ra Croos.
Zacatecas.	Sa-ca-tày-cas.
Zimapan.	See-ma-pàn.
Zitacuaro.	See-ta-coo-a-ro.

Coins and their Value.

Un Peso (Oon-Pay-so), one dollar.
Pesita (Pay-see-ta), 20 cents.
Real (Ray-al), 12½ cents.
Medio (May-dee-o), 6¼ cents.
Cuartillo (Coo-ar-tee-yo), 3⅛ cents.
Tlaco (Tlay-co), 1½ cents.
Centavo (Cayn-ta-vo), 1 cent.

Weights and Measures.

Arroba (A-rò-ba), 25 pounds.
Libra (Leè-bra), 1 pound.
Onza (Oñ-sa), 1 ounce.
Cuartillo (Coo-ar-teè-yo), about 1 quart.
Fanega (Fa-này-ga), about 2 bushels.
Carga (Càr-ga), about 4 bushels (a load).

Distance.

Legua (Lá-gwa), a league, about 3 miles.

Native Words Found in Missionary Literature.

Aguacate.	A-gwa-cà-tay.	A fruit.
Aguador.	A-gwa-dòr.	Water carrier.
Ahuahuetes.	A-wa-wày-tes.	Cypress trees.
Alameda.	A-la-màу-da.	Public garden or park.
Apartado.	A-par-tà-do.	Postoffice box.
Atole.	A-tò-lay.	Gruel of corn meal, chocolate, etc.
Avenida.	A-vay-neè-da.	Avenue.
Azotea.	A-so-tay-a.	Flat paved roof.
Caliente.	Ka-lee-àyn-tay.	Hot.
Calzada.	Kal-sà-da.	Paved road, gravel walk, highway, or avenue.
Calle.	Ca-yay or Cal-yay.	Street.
Chirimolla.	Chee-ree-mo-ya.	A fruit.
Cura.	Coo-ra.	Priest.
Divino Salvador.	Dee-veè-no Sal-vay-dòr.	DivineSaviour
El Faro.	Ayl Fa-ro.	"The Light-house" (religious newspaper).

Feria.	Fay-ree-a.	A Fair.
Fiesta.	Fee-ay-sta.	Feast or holy day.
Fonda.	Fòn-da.	Restaurant
Fria.	Free-a.	Cold.
Frijoles.	Free-hò-lays.	Beans.
Hacendado.	A-cayn-dà-do.	Owner of the hacienda.
Hacienda.	A-cee-ayn-da.	A large farm.
Jícaras.	Hee-ca-ras.	Bowls made of gourds and painted.
Lima.	Leè-ma.	Lemon.
Limón.	Leè-mòn.	Lime.
Maguey.	Ma-gāy-ei.	Century plant.
Mañana.	Man-ya-na.	To-morrow.
Mensajero.	Men-sa-hay-ro.	"Messenger" (religious newspaper).
Mescal.	Mays-càl.	Distilled pulque.
Mesones.	May-soñ-es.	Inns.
Metate.	May-tà-tay.	A stone hand mill.
Mozo.	Mò-so.	Servant.
Noche triste.	No-chay tree-stay.	Sad night.
Orchata.	Or-cha-ta.	Summer drink.
Para Cristo.	Pa-ra Creè-sto.	For Christ.
Paseo.	Pa-sày-o.	Promenade.

Patio	Pa-teè-o.	Space or court yard, around which the house is built.
Plaza.	Plà-sa.	Square or park
Portales.	Por-tà-les.	A projection of the house, forming a covered way over the sidewalk and supported by pillars.
Pulque.	Pool-cay.	Drink made from century plant.
Rancheros.	Ràn-chày-ros.	Farmers.
Rebozo.	Ray-bò-so.	Long scarf, worn by women about the head and shoulders.
Sarape.	Sa-rà-pay.	Blanket with a hole in the middle to put the head through; worn by men.

Sombrero.	Som-bràỳ-ro.	A hat.
Templada.	Taym-plàỳ-da.	Temperate.
Tierra.	Tee-ay-rah.	Country, or region.
Tilma.	Teel-ma.	A man's outer garment.
Tortilla.	Tor-teè-ya.	A sort of pancake of corn meal that partly takes the place of bread.
Tuna.	Toò-na.	Fruit of the cactus.
Volcán.	Vol-càn.	Volcano.

Salutations.

"Buénos días."	"Boo-ay-nos deè-as."	"Good morning."
"Buenas tardes."	"Boo-a-nas tar-days."	"Good afternoon."
"Buenas noches."	"Boo-á-nas no-chay."	"Goodnight."
"Que le vaya Ud bien."	"Cay lay va-ya oo-stayd bee-ayn."	"May it be well with you."
"Que no tenga Ud novedad."		"May you keep well."

The Mexicans greet each other with a bow, and always shake hands; even when shopping, they shake hands with the clerks.

St. John 3d chapter, 16th verse.

"Porque de tal manera amó Dios al mundo, que haya dado á su Hijo Unigénito, para que todo aquel que en El creyere, no se pierda, mas tenga vida eterna."

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